CENTENNIAL ANNIVERSARY

(Continued from Second Page.)

We also mutually ask forgiveness of one another for everything which has been unworthy of the Christian profession, fervently praying for the spirit and presence of Christ in the present transaction, and in all our future proceedings. We do now solemnly and as we hope with sincerity of soul, agree and covenant with each other to walk in fellowship as a church of Christ, acknowleding Him as our only head, and taking His instruction for ou guide in faith and practice, worship and discipline. We promise to counsel and admonish one another, as it be cometh saints, and with Christian humility to be subject one to another, We mutually engage to uphold the institutions of Christ, and will make it our endeavor, as God shall give us opportunity and ability, to obtain the settlement and provide for the support of a good minister of the New Testa-This we covenant and engage with each other, in dependence on the grace of Christ to enable us to fulfill our covenant." Here then we find in this document that the chief foundation stone of this beloved church were laid in a spirit of charity, of good will, of Christian fellowship. What more could our good fathers of 1795 have done? They might have done far less in the way of concessions and compromises and been vindicated. I think we shall all agree that they met their brethren of the old churches more than half Indeed they seem to have abandoned everything and left no stone unturned in order that they might be on a footing of peace and charity with And surely on the pages of his-It does look as though it were more blessed for them to give than to receive, and we to-day delight to honor that spirit, and to feel that it has lived through all the century, and still Of the further exercises of that day

we should like to know more. But we do learn that on that same day three more men were added to the membership, making fifteen in all. And The record one more thing we know. of baptisms tells us that at that time nineteen children were baptized by the Rev. Noah Williston, the minister present from West Haven. What a sight it must have been! That long array Even though that plain and ancient meeting house which we are told was so unattractive had none of the artificial decorations which ours has to-day, we cannot be rid of the impression that it was a scene of great beauty, from the presence of those chil-How ominous for the future of the church that children were present and had some recognized relation to the church at the time of its inception. Behold here the germ of a church that should ever reach out toward the young. Behold here the prophecy of all the organizations through which efforts are made to foster the young. I call upon our Sunday school, and Junior Endeavor society and Boy's Brigade to answer back across the century the fulfillment of this prophecy, a church that belongs largely to the

And so the work of that day was done, and the church was launched on its mission of peace and good will. So were ended the series of struggles for religious liberty. Hereafter there was to be freedom without molestation for the people to worship God where and when and how the spirit moved And surely the church had o mission in this community. It may be remarked in passing that the church of Christ in this land had a peculiar mission at this time. It was a time of infidelity and laxness. The elder President Dwight of Yale college, who came into his office in September, 1795, found that hardly any among the students were professing Christians at that time. Temperance principles even among the clergy were far from what they are now, as is shown by such a vote as this passed in the New Haven West association as late as 1812, "that in all future meetings of this association ardent spirits form no part of the entertainment." It implied that they had before. And in the records of the New Haven West association in the year 1797 we find these signified words, "Especially at such a day as the present, when infidelity and many other gross errors, with great profaneness, liceniousness, and irreligion are spreading themselves in the country, and menacing us with their destructive influence." Thus we can see that our church began its career at a most important epoch and has shared in the work of a most important century in

The history of the first forty years of the church has been well given by Mr. Putnam in his discourse delivered in 1876, to which this can only be supplementary. The first meeting house stood on Hamden Plain where the Methodist church now stands, and was built in 1793, though not finished till some years later. It had a steeple and bell, square box-pews, galleries on three sides, and a high pulpit over which hung a sounding board. No stove or other means of heating it were provided until after many years, when a stove was introduced, although such a novelty was strenuously opposed by some, who felt that the churchgoing zeal of the people was better cultivated by means of a cold church. No means were provided for lighting the church, so that no evening meetings were held there except when the people carried each their own candles. Some families had a Sabba' day house across the road with a fire, to which they would resort at the noon intermission and eat their lunch, and get warm, and replenish the foot-stoves which the ladies used, with live coals.

For the first two years the church was without a pastor, and when they did call one, it appears that they did not go far to find him, and did not get at their choice by hearing a long line of candidates from the profession, as some churches have done, but that they raised up their own pastor, called one of their own number, had bonor for a prophet in his own country. Abraham Alling had been one of their own number from the first. He carried on a farm in the western part of the town, was an influential citizen, had held the office of selectman of Hamden, was by far the leading member of the church, had served as deacon in the temporary organization, and apparently had been in the habit of leading the meetings of the church when there was

no minister present, preaching his own nain to the present day, some of them So well was lated as early as 1793. tions that they extended to him a call to be their pastor, which, after ome delay, perhaps to adjust the terms satisfactorily, was accepted, and he was rdained on the 19th of October, 1797. The offer at first made by the society n the way of salary was sixty pounds awful money annually, but this was hanged to the sum mentioned in the obligation" drawn up and signed by These may certify to all whom it Church and Society of East Plain in he town of Hamden, have invited Mr. Abraham Allling of said Hamden to gospel ministry, and for his present ing by them and often giving his serncouragement and future support have mutually agreed and unanimously voted that they will give the sum, which four pence half-penny on the pound on the list of their polls and rateable estate will annually raise, for his annual salary so long as he shall ontinue their minister, and he having heard and accepted of their invitation and proposal" etc., etc. Mr. Alling through all his ministry continued to reside upon and manage his farm. It is said that Thursday was the day which he always reserved for the preparation of his sermons. He served as pastor for twenty-five years, and was dismissed in 1822 at his own request. A troublesome case of discipline is said to have arisen about this time which caused serious division of the church. During Mr. Alling's pastorate seventy-one were added to the church by profession and ten by letter, eighty-one in all. He is said to have been distinguished for his acceptable manner of officiating at funerals. His register shows that he solemnized 324 marriages. He never had a carriage, but was in the habit of riding to church and elsewhere on a black horse. did not even have a bicycle. He continued to live here to the advanced age of eighty-three years, passing away in 1837. During his pastorate occurred one event of considerable importance in the church history of Connecticut,

viz., the adoption of the new state con-

stitution in 1818. Before that time the

Congregational churches were the es-

tablished order in the eye of the law

and enjoyed special privileges secured

to them by law. Every taxpayer had

to contribute to the support of some

church, if to no other, then to the Con-

gregational church of the society in

which he lived. The new constitution

From 1822 to 1838, a period of sixteer

years, the church had no settled pastor

They were journeying through a wil-

lerness waiting for a Moses to lead

them out. They were beset with great

trials, dangers, weariness, discourage-

left the matter entirely free.

ments. They had divisions; they had a poor and unattractive meeting house Sometimes they had a preacher and sometimes they did not. During that period 240 different preachers ministerto them. The congregations dwindled so that in the last days of the old meeting house dwindled they thought they were doing well when they had forty or fifty pres ent. There was a time when they could pay only \$2 a Sunday for preaching. But a few faithful brethren held on. They were blessed with good deacons Deacons Eli Dickerman and Lyman Ford came into office during this period and were in their day strength. There can be little doubt that they were the bulwarks that say ed the church from dissolution. Deacon Ford, who was a son-in-law of Paster what in his footstens in taking a nastor's place. His bent for sermon making is evinced by the pile of manuscripts which are preserved to this day, and which seem to have been used by him in various religious meetings. We learn that he was frequently called upon to officiate at funerals. While he never went to school Pastor Putnam wrote of him after his death, "He possessed a very superior mind, great knowledge of the Bible and remarkable gifts for the utterance of divine truth. Right here we should remark a very important and interesting feature of this church, in which it naturally connects itself in our minds with the original idea and practice of Congregational churches. Up to this time it had chosen all its officers, including its pastors, from its own members. That would seem to have been the most natural way-to choose one of their own number who was best fitted by his gifts and attainments, to the office of pastor. And it would seem to follow is natural that those who exercised the office of deacon should, in the exercise of their spiritual gifts tend to develop in the direction of the pastor's work, as did those early deacons of this church. Indeed, we find such a course of things in the acts of the Apostles. Stephen and Philip and the others were chosen as deacons, and then we soon find them preaching and developing in the line of the full work of the ministry. That would seem the natural and ideal course, and would be calculated to make a church independent and self-reliant. Was that not the secret of the tenacity with which this church held on to existence during the most trying period of its history? It had been brought up to be complete in itself, to supply its own esources, to man its own offices and so when there was no one else to preach the deacons could preach, and it was

that a church always will live. These sixteen years between pastors were not devold of fruit. Under the blessing of God sixty-five were added to the church by profession, and fifteen by letter, eighty in all; just about the same number as under Mr. Alling's entire ministry. But these years were an exceedingly trying period. They had many a communion season, which they supposed might be the last. At one time in particular they went to the house of Mrs. Gilbert for such a service, quite fully of the understanding that this was to be the final farewell service of the church. But while they service of the church. But while they way wortby of a lawyer he ought to ex-were together there, when it was pro-posed to take steps toward disaming its favor. Such an examination led to ling which many were added to the the church, the question was asked, his conversion, and he soon became im-"Have we done all we can?" and after pressed with the belief that he should fore at one time. Soon after the pres-

taken as a matter of course that when

the time for a meeting came there

would be a meeting, with such talent

as they had, to minister to it, wheth-

er fitted by a college course or by no

schooling at all. With such a spirit as

a little hesitation one after another was give up the law and devote his life to ermons, the manuscripts of which re- forced to say that he supposed he could the Christian ministry. He therefore do a little more, and it was decided that their deacons should go to New the church satisfied with his ministra- Haven and seek advice from some of the ministers there. They went to one, who gave them very little encouragement, in view of all their circumstances. They then went to Dr. N. W. Taylor, who was then professor in Yale divinity school, and told him their discouraged situation. He asked how many members they had. I believe the answer was, "thirty." Dr. Taylor exclaimed, "Disband with thirty memthe society's committee on the day of bers! Never! Hold on by all means als ordination, which runs as follows: If you want help I will come out and I will send the boys out. They need loes or may concern that whereas the the practice in preaching." And he did come, and the theological students sometimes came, and new life and courage was breathed into the church. Dr. ettle with them in the work of the Taylor proved a great benefactor, standvices. He supplied this pulpit so much first and last, that he is almost entitled to a place in the list of ministers of this church

From the 1st of May, 1833, to the 21st f August, 1834, Rev. George E. Dele van served the church as minister. He was ordained here. I cannot learn nuch about him personally except in onnection with the building of the new seeting house, and the starting of ort of library society, which supplied them with the first beginnings of the privileges of a circulating library, which are so common at this day. It eems that at about the time he came he subject of building a new meeting house had been discussed. The great er part of the members then lived this side of the parish, and t came to be proposed to build the new edifice over here. A subscription paper was circulated with this end in view and the needful amount was pledged, It was therefore voted to build here And so the church made a pilgrimage of a mile and on the bank of Mill rive the ark of the church stood still, there to abide and thenceforth to be know as the Whitneyville church and to eas in its lot with the community which bears that name-a name given in honor of the ever famous inventor of the coton gin, who located his works about half a mile below here nearly a century His son, Mr. Eli Whitney, has ever taken a deep interest in this church. He gave the land on which this edifice is built, and has been a genrous benefactor in many ways Through his enterprise many changes have been made in the region, and the beautiful expanse of Lake Whitney has

eplaced Mill river at our side. The removal of the church caused mporary division, a thing by no means new to the struggling band, but as there was another church on Hamden Plain, perhaps it was just as well, on the whole, that they should separate, like Abram and Lot, to give better pasturage to their flocks, and perhaps it may be better for us, as it was better for Abram, that we did not pitch our tent on the plain. The prospects at present would seem to make this location a good one-a veritable land of Canaan. It is a matter of congratulation that our relations with our Methodist neighbor have always been so fraternal and cordial. And so through great labors our church was built Rev. Mr. Delavan and the staunch Deacon Ell Dickerman being the principal pro moters of the enterprise. The corner stone was laid in April, 1834, when Governor Edwards and his wife were present, and Rev. Dr. Leonard Bacon made an address. The dedication occurred on

the 6th of August, 1834. And in the same month Mr. Delavan closed his labors here, and the flock was again without a shepherd. In the year 1827, on account of their feebieness and limited resources, they had begun to receive aid from the Connecticut Home Missionary society, at which time they reported that they could not raise more than \$140 among themselves. The church continued to receive some such aid till 1845. In 1835 they write that Dr. Taylor supplies them and they like him well, and ask for \$150 aid. Through the winter of 1835-6 they were supplied for several months by Mr. Putnam, who had then happened to come to New Haven in his travels as a young preacher all his family, as well as his father and without charge. Now we comes to the turning point in the church's history. In June, 1838, Deacon Elius Bassett, writing to the Home Missionary society. says: "We have come to the conclusion that we shall never be built up and gain strength as a society and church unless we have a minister of the gospel established and residing among us, who shall spend all his time and talent among this people. For this purpose we have sent to the Rev. Austin Putnam, now in the western part of New York state, to ome and take charge of this people, and he has consented to come if we will provide for his maintenance, which we are determined to make an effort to do and it is expected he will be here next month with his family." And he did so arrive, he and his wife having traveled the entire distance by horse and buggy, there being no railroads then. He began his labors at once, about the 1st of July, 1388. A call was soon after given him to settle, and he was installed pastor of this church on the 31st of October of the same year. Here was the Mos's to lead this Israel out of their wilderess wanderings. A good text for this church at that time would have been, Speak ye comfortably to Jerusalem, that her warfare is accomplished," With Mr. Putnam's pastorate began a new era for this church. And his pastorate ontinued until his death on the 26th of September, 1886, a period of over fortyeight years, nearly one-half of the century we review to-day. He was a remarkable man. And it seems remarkable, from a human point of view, that this little home missionary church (as it was at that time) should have been able to secure him and to retain him for His own words his entire life work. show that he felt that the hand of the Lord had so led him, though contrary what he himself would have expected, for some good purpose. And we cannot doubt that it was so. He was educated thoroughly for the legal profes. the ministry. He was secured as a supsion, and was admitted to the bar in ply at once, and then again, and he New York state. Up to that time he had not been a Christian, but had lean- They became much attached to him,

began theological studies at once, and due time was ordained. He preached for a few years in a number of places somewhat after the manner of an evangelist, though he was not called one. He preached with great acceptance in mportant pulpits in New Haven and New York city. For a considerable time at this period of his life he was in oor health, and apt to overdo, and

for this reason felt that he could not settle in a permanent field. But wher the call to Whitneyville reached him felt that he could undertake this field. He soon succeeded in bringing peace and order to the distracted A parsonage was at one hurch: rected which still stands-the house ow nearest to the church-and in it he and his wife took up their home. Putnam's style of preaching was at that time a decided innovation to this people, who had been accustomed to the old prosaic style of the earlier parts of the century, and who were fresh from Istening to the deep, intellectual sernons of Dr. Taylor. He might have een called sensational. Certain it is hat he was decidedly odd and original, ooth in the manner and matter of his

preaching. He always preached with-

ut manuscript and prepared his ser-

nons on his feet, while walking to and

ro. Perhaps this habit enabled him be busy with his sermons on his requent and long walks about the arish, in which way he accomplished relation for just two years. During his large amount of pastoral visitation. His practice of introducing stories into is sermons by way of illustration, was hen new to this people and secured the resence of many who had not been in he habit of attending church. One inident, which is related to me by some who were eye witnesses, serves to illusrate his peculiarity as a preacher Having missed from church one of his arishloners, a thirfty farmer who lived ver in the west part of the town, he went and called on him and asked him o come to church. He said it was of o use, as he would go to sleep. Mr. Putnam expressed regret that he could ot keep awake under his preaching. 'Oh." said the man, "It isn't that 'd rather hear you preach than any ody else, but I can't keep awake any way." "Well," sald Mr. Putnam, "if you will come next Sunday I think I will keep you awake. "If you will," said the man, "I will give you a quarter of beef." Sunday came and the man came. Mr. Putnam announced his text from the book of Jonah. "What meanst, thou, O sleeper? Arise, call upon hy Lord." When the man down in he congregation before him began to nod, Mr. Putnam would bring in his ext, accompanied by a vigorous stamp of the foot. "What meanest thou, O deeper?" As time went on that text and to be repeated more frequently, and near the end of the sermon more heroic measures had to be resorted to. The preacher finally exclaimed, "I see fonah has gone to sleep again, and I think we will have to throw him over oard." And the quarter of beef was

work around me; but, thus far, my people follow their pastor." From this time on, through that whole forty-eight years there was not much new to record; but there was all the time a good old story which was never new. He himself wrote that the time was very monotonous, each year eing very much like every other. In 1844 he went to Europe and was gone nearly a year, going about most of the time on foot.

lelivered early that week. Surely no

ther man could be like Mr. Putnam.

The church at once began a stead;

growth, which, though moderate, as it

nust be in such a field, continued

through the whole term of his pasto-

ate. In six or eight years they ceased

o need aid from the Missionary socie-

y, Writing in 1844 Mr. Putnam says

The Mormons and the Millerites are at

In 1867 this church edifice was enlarged and remodelled, being rededicated March 31, 1867.

Mr. Putnam received 300 members on profession of faith and 150 by letter; 450 in all. There were several occasions which might be called revivals. His grave is in the cemetery near by, where mother were burled.

It is not possible for a stranger like myself to do full justice to a review of the ministry of your old pastor, even if there were time. I feel that it is sacred ground. These walls still echo his words to some of you. The eyes of some of you moisten to-day as you remember his fatherly ministrations. Only those of us whose families have known the same pastor for nigh to half a century can form any conception of the tender attachments and the abiding influence which it carries. The good old man under whose hand so many grew up from childhood, were received nto the church, were married, and were buried, was faithful to the end, and died in the harness, while the bells were ringing for church, with his sermon all ready to be delivered. So he passed into his great reward. While he was yet with you, he gave you many blessings and benedictions. But he left for you one which comes due to-day. In his historical discourse, which he delivered in 1876, he used these words, "In less than twenty years from this time, or on the 18th day of August, 1895, you will celebrate your centennial anniversary. And then, doubtless, a history of this church, during the 100 years of its existence, will be read from this pulpit. Some of you will be here to hear it. I wish that you may have a happy time at your centennial. I shall not be here to enjoy it with you. Before that time the old man, whose face and form and voice have been so long familiar to you, in your pulpit, in your streets, and in your houses, will have

passed from your sight." Once more without a pastor, it was natural that this church should again look toward Yale divinity school. Rev. Charles A. Dinsmore was then a student there. He had preached before and had previously been ordained to soon came to be the regular supply. ed to infidelity. Soon after he began feeling that for several reasons he was the practice of the law, led thereto well fitted to fill their old pastor's place somewhat by his studies in philosophy On his graduation from the divinity which he now engaged in, he decided school in May, 1888, he entered into the that in order to judge of the Bible in a full work of the pastorate. His preach

Apollinaris

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ent fine and commodious parsonage was rected, which was the home to which e brought his bride. Pursuant to a call to the church and society he was on the 19th of February, 1890, installed as of December, in the same year, he was dismissed at his own request in order that he might accept a call to the church in Willimantic. During his ministry sixty-eight new members were received by profession and twenty seven by letter; ninety-five in all.

Rev. Charles Cutting began service as acting pastor of the church on the 1st of April, 1891, and continued in that ministry nine new members were reelved by profession and twelve by letter; twenty-one in all. He was a good, and earnest, though unassuming man, very quiet in his ways. The time he spent here could hardly have been pleasant, beclouded as it was by severe illness in his family. One malady af ter another attacked its various mempers, and he himself succumbed to in fantile diseases with his children. The grip was epidemic so that no could be obtained at a help time when it was sorely needed. burdens and the consequent strain were great, and he retired from his labors here much shattered in health. lid not take another field of labor, but resided in a pleasant home which he purchased in New Haven, until his death, which occurred on the 24th of December, 1894, at the age of fifty-four years. He had previously labored in Hadlyme, Ledyard and Montville. His grave is in our cemetery, and the inscription on his tombstone is as modest and true as was his life. "For twentynine years a faithful preacher of right The present pastor began his labors

here on the 21st of October, 1893, coming from Machias, Maine, to this his sec ond pastorate, under engagement for one year. In the following June the church and society extended a call to him to become settled pastor at the close of his first engagement, and he was installed on the 18th of October, 1894, by a council called for that pur-During his ministry up to the present time twenty-one new members have been received by profession and eighteen by letter, thirty-nine in all And this growth, though not rapid, has been steady, some new members having been received at every com

Looking back over the century w ee many other things that might well be worthy of mention. The church has always had good deacons, as has already been partially shown-men of intelligence, common sense and pietymen who, if they had had the proper advantages, might have taken prominent places in the various professions. Some such men God reserves from these other positions, that they may be the bulwarks of His churches. What would have been had it not had good deacons?

One of the most important features of the church's life has been the beginning and growth of the Sunday school. It is impossible to date its beginning. The first work in that line was don by Mrs. Mix, over in the old church, She had a class for the small children who remained in the intermission between the church services. Students who came to preach also organized such work over there from time to time. But in the old church it was ever a regular school, but only one After the new church was occupied, Deacon Ford started a Bible class which he led, and soon after, a regular school was organized, having, as I am informed, Mr. James Augur for its first superintendent. The chool has grown, and in modern years has been considered large in proportion to the size of the church. Its influence for good cannot be told. Those who have given their work to it have made an abiding impression. We shall never forget the hearty and earnest work of that trio of recent lamented super Intendents, Charles P. Augur, Eli G. Dickerman, and John H. Burton. The various other organizations, of which we have so many in our church life at this end of the century, have been and are useful in exact proportion, as they have contributed, or do contribute, to make the regular work and in stitutions of the church more success-

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all these years, has been a most impor

(Continued on Fifth Page.)

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